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JANUARY 15, 1958

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

- The Teaching Ministry Of the Christian Church
- The Christian Citizen -- a Challenge to Action

OFFICIAL NAE ORGAN

Readers Say—

Timely Emphasis

To the Editor:

Your editorial in the November 15 issue of *Action* on "The Red China Issue" is both pertinent and timely, and I wish that there were some way by which it could be given wider circulation. Perhaps it could be given a place by the editors of *Christianity Today* and *Christian Herald*.

I took the liberty of using an excerpt from another of your editorials (*Action*, July 1, 1956) when preparing copy for our latest pamphlet, *Our National Christian Heritage*.

You are doing a good job editing *United Evangelical Action*. The Lord's rich blessing on all your labors in His name.

WALTER MCCARROLL
California Christian Citizens Committee
Los Angeles, Calif.

Capital Punishment

To the Editor:

In Mr. Roberts' reply to his critics (Nov. 15), the character of his error becomes much more apparent than in his article (July 1). In the latter statement he shows clearly his confusion on two important matters and adds a misinterpretation of John 8:1-11.

In the first place, he has failed to recognize the difference between a governmental act and a personal act. Every instance of forgiveness cited—and citable—is a personal act of the injured party. The command of Christ to turn the other cheek likewise applies to the injured party, who was empowered under Jewish law to repay an injury in kind. In modern terms it can mean little else than the personal refusal to press charges. There is nothing in this to suggest the abolition of capital punishment, except by eisegesis. In contrast, in the Pentateuch certain acts required death by stoning or burning at the hands of the congregation. This is neither the act of the individual injured nor of his relative as avenger of blood. The judicial act of a State, of which capital punishment is an example, must not be confused with personal vengeance. However, it must be further noted that there was a judicial act involved in refusing the murderer sanctuary in the city of refuge (Num. 35:12, 24f; Josh. 20:4f). This was necessary in the absence of an established judiciary, such as became highly developed in Rome and passed from there to modern States.

In the second place, there is the more serious confusion of law as expressing God's requirement, which is fulfilled— for the believer only—in the death of our Lord, and that of law as expressing the will of the ultimate legislator, whether this be an individual, a select group or the entire citizenry. If Mr. Roberts' thesis that Christ fulfills *all* law, rather than the divine law, is correct—and he seems to feel that this applies to *all* men, then no human government, indeed, not God Himself, has any right to establish regulations and sanctions to be applied to any man, whatever evil he may do. Therefore anarchy is the only proper Christian view of government. But this is absurd, though a necessary consequence of this thesis. If, however, God's authority be excluded from the "all" and the statement be restricted to the believer, who is "not under the law" (Rom. 6:14f), then human law cannot apply to any believer. Consequently, any magistrate who would judge the believer for any wrongdoing is encroaching on the believer's freedom, above all if he has confessed his sin (I John 1:9). But this view is the opposite of that found in Rom. 13.

Finally, as to John 8, disregarding textual problems, a careful reading and comparison with other Scripture will indicate that what Christ did was refuse to condone an illegal act, not manifest opposition to capital punishment. The woman had been surprised in the very act (v. 4). The Law provided that, in such an instance, the guilty pair were to be stoned together (Lev. 20:10; Deut. 22:22). It is in the light of this that "He that is without sin *among you*, let him first cast a stone at her" must be interpreted. To paraphrase: If you can cast a stone without breaking the Law, cast away. In the light of this, what Christ probably wrote in the sand was the words of the Law. The other interpretations, that they were all guilty of adultery or that they had all heard and accepted Jesus' interpretation of the Law (Matt. 5:27f), involve unnecessary and unwarranted assumptions. In addition, the witness of two or three was necessary for conviction. But, in the end, there were no witnesses left. The case collapsed: there could be no condemnation by Jewish law. Further, the words of our Lord to the woman (John 8:11) merely echo His other statements (Matt. 9:13; 18:11; Luke 9:56; John 5:14; 6:37).

DAVID F. SIEMENS JR.
Los Angeles, Calif.

To the Editor:

Please permit a few words of comment to the letter "Christ and Capital Punishment" in the Nov. 15 issue. The writer quotes Jesus' saying; "Resist not evil" (Matt. 5:39) and interprets it as Civil Law of the State and society at large. If that were so, it would do away with all police officers, sheriffs, and law enforcement officers, prisons and jails because they all "resist evil." That would give robbers, murderers, kindnappers and criminals of every kind complete freedom to ply their trade. The writer says we should "love them" and "turn the other cheek," which would be an invitation to them to come again. Wonder if the writer of that letter would like to live in a country like that and practice what he is teaching? We need to remember that we are not living in a land where everybody is a Christian and people have achieved perfection.

A ten-year-old child reading the Sermon on the Mount would easily see that Jesus spoke these words to His disciples (Matt. 5:1, 2) for their instruction in Christian life and conduct in the Kingdom of God.

HENNING GUSTAFSON
Stockholm, Wis.

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Action

United Evangelical Action

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Editorial Offices:
111 East Fourth St.
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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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THE TEACHING MINISTRY OF THE CHURCH

By HAROLD C. MASON
Professor of Christian Education, Asbury Theological Seminary

THE TEACHING tradition of the Christian church is of very early origin. Because of the importance of *Torah*, the law, the Word of God in relation to human duty and responsibility, the teacher assumed for Israel a place of distinction and reverence far beyond that of other men.

This high regard for teachers among the Jews was induced by the importance Jehovah placed upon instruction for and by His people in the *Shema* or divine command to teach recorded in the sixth chapter of Genesis. Israel was commanded to transmit by teaching knowledge of the God of Israel and His dealings with His people throughout the generations.

In view of this reverence for teaching and teachers it is not strange that Jesus coming among His people as a teacher arrested their attention on all levels of life. It was to see and interview the young Teacher that Nicodemus and the rich young ruler came to Him and certain Greeks said to Andrew, "We would see Jesus."

Sherrill in his *Rise of Christian Education* gives the number of times Jesus is referred to as teacher or teaching in the New Testament. He is called teacher forty-two times in the Gospels and is directly addressed as teacher thirty-one times. He refers to Himself as teacher five times and is called Rabbi or Rabboni fourteen times. His disciples called Him teacher as did those who opposed Him and those outside His immediate circle. The content of His teaching is called the *didache* or teaching ten times in the Gospels. Wherever he preached and evangelized He also taught.

His interest in and concern for teaching is shown in His Paschal discourses in the announcement of the coming of the Paraclete to dispel the loneliness and sense of orphanhood of His disciples. This Presence was not only to be with them but dwell in their hearts as companion and teacher. As the Spirit of Truth He was to guide them into all truth concerning Christ. This guidance involved giving to the world the written Revelation of Jesus Christ, a textbook which has long illumined the minds of men and when they have accepted it and followed its teachings given them understanding hearts. The teaching church is loyal to this Revelation.

It is the dwelling of the Holy Spirit in the church making it the body of Christ which binds it to the patient, unostentatious work of teaching. This teaching task and tradition of the church requires that its teachers have the mind of Christ and dedicate their bodies to His service. This means that they must be indwelt by the Holy Spirit and be amenable to Him. They must know the Text-book and transmit its truths. They must know those whom they teach that they may appropriately adapt content and method to the immediate and ultimate needs of the learner. These needs are determined in the light of the Revelation, both as to the nature of man and provisions for his salvation. They must have a knowledge of Christian psychology, philosophy, educational method and Christian theology. They must be devout and pious people who turn often to the Bible and to prayer for guidance and help not attainable through human circumstance, association or environment. They are to be good churchmen, knowing the reason for the existence of their denomination. They are to be good citizens and neighbors for they are to exemplify in the life of the community what they teach. And they must have the missionary and evangelistic spirit which characterizes the indwelling Presence.

Of course the teaching church will be evangelistic. The church, to survive, must reproduce itself. This does not mean that salvation is a mere psychological process although repentance and

faith are conditions to it. In order to faith there must be something to believe, and in order to repentance there must be moral intelligence. Thus repentance and faith depend upon transmissive teaching, the communication of biblical truth. Since knowledge is basic to salvation there must be a ministry of teaching as well as proclamation of the Gospel.

Hence a truly evangelistic church will be a teaching church. Christianity involves both the experience which marks the beginning of the new life in Christ and a continuous experience in which living and learning are to no slight extent concomitant. The teaching church not only enables persons to know the way of salvation and come to an initial experience of it but also nurtures them in the faith throughout their earthly pilgrimage. In Christian nurture are the elements of preparation and growth essential to Christian service and the enrichment of the Christian life.

What are the evangelistic responsibilities of the teaching church? Norman Richardson in *The Teaching Evangelist* says of evangelistic teaching that it enlightens the conscience; requires that teachers validate their witness to the Gospel in all their group and personal relationships with other workers; encourages church attendance where under the preaching of the Gospel the great decision may be made; helps pupils to make up their minds about the claims of Christ; shows what it means to trust in God; inculcates faith; makes clear the difference between primary and secondary decisions.

Murch, in *Christian Education and the Local Church,* says that the teaching church will train its workers in personal evangelism and motivate them to accept responsibility for it. By visitation and counseling, by teaching the Word and by intercession the teaching church engages in the great work of evangelism.

It is not required of the teacher in the church school that every teaching session be made an evangelistic service with a call for immediate decisions. There is a time to sow and a time to reap. But workers in the church school constitute at all times a nucleus of concerned, praying, visiting, Bible reading, witnessing Christians upon whom at harvest time the evangelist and the pastor can depend. To bring pupils under the preaching of the Word is in itself an evangelistic accomplishment if men are to be saved by the foolishness of preaching.

Murch names the four functions of the Apostolic church as evangelism, education, worship and fellowship.

The church teaching contributes to this four-fold ministry by promoting educational activities which are founded on and conducted in accordance with teachings of the Bible; producing a congregation for the preaching of the Word which is intelligent in matters of Christian doctrine and steeped in knowledge of the Bible; training its workers for teaching and personal evangelism; insuring general Christian intelligence and competence; encouraging Christian churchmanship and citizenship; maintaining a balanced emphasis upon the many facets of Christian truth and Christian living; fostering general moral intelligence; cultivating a sense of discrimination and motivating to right choices in matters of everyday living and social intercourse; promoting missionary vision and intelligent stewardship of self and substance.

The teaching church not only bears responsibility for the salvation of men but for a decent moral environment in the community. Society recognizes the church as in some way associated with morality, as the source of moral intelligence and conditions which are at least respectable. Wherever and whenever possible the Holy Spirit convicts, regenerates and nurtures but He also restrains evil. To this end He implants ideals; employs human affection and emulation; makes use of the youthful proclivity for hero worship and a general regard for moral principles. He knows that character education has its rightful place and worth in maintaining a livable social order.

Christ never rebuked men for being morally decent. Hypocrisy and self-righteousness drew from Him unequivocal condemnation. The rich young ruler was not upbraided by the Master for his attempts to observe the moral law, nor was Nicodemus rebuked for his moral qualities. This does not mean that the Great Teacher ever substituted morality for repentance and saving faith. The New Birth was not to be achieved by anything that men can do or not do except by the aid of the Holy Spirit to believe and repent. Christians are interested in public morals and are concerned about the teaching of morality in all phases and aspects of education. The unsaved may be amenable to moral teaching and are capable of "borrowed goodness" which keeps them respectable citizens and trust-worthy public servants.

That the teaching church must be interested in the world order is evident from the Great Commission itself. Long before men of naturalistic bent advocated democracy in education leaders of the Protestant Reformation were setting forth the doctrine of the priesthood of the believer and the necessity for all men to be able to read for themselves the Word of God. This amazing conception of universal education on the part of the teaching church had to do not only with the teaching of all men but teaching them all their lives. In the teaching church persons of all age levels and all conditions of life are to be taught the Bible.

Too few churches have recognized their obligation to go after the poor or to provide for the handicapped. Fresh air Sunday school classes, transportation to Sunday school and in Sunday school for persons in wheel chairs, or classes for the sightless, the hard of hearing and the mentally handicapped might be offered.

In these days of awakening intelligence around the world, with undreamed of scientific achievement and an emphasis upon education such as the world has never hitherto known it is necessary that the teaching church redouble its efforts and increase its efficiency. This means ceaseless evangelistic effort that the inner light may glow in a deeply shadowed world and educational effort that Christ may have a place in the battle for men's minds. Our children must see the glorious light of Christ against the sordid night of blasphemy and unbelief. Missionary strategy, unmeasured heroism and unusual Christian intelligence to meet and command the respect of a so-called enlightened world are perhaps as never before the responsibility of the teaching church.

And of course this movement in defense of the faith must begin at our firesides, in our local churches with a greater emphasis upon Christian intelligence and the Christian ethic.

The teaching church must be equated with Christian culture. It must be a fellowship of refined and disciplined spirits who are the product of divine transformation and the disciplining and enriching influences of Christian training.

Christian education has certain great advantages. For one thing it need have no difficulty making teaching life centered as well as content centered. Such questions as where will men spend eternity? What of wasted years? Who is my neighbor? What about the love of Christ? Is there an indwelling presence? are certainly life centered, and there cannot be Christian teaching without them.

How different is the problem of teaching the Christian faith as life centered from teaching the activity of volcanoes to children thousands of miles removed from even a mountain.

(Continued on page 16)

THE CHRISTIAN CITIZEN

A challenge to action in a pagan world

By OLAV EIKLAND

IN THESE TIMES we need men who in obedience to a God-given call, and by attainment of superior character, will step out from their limited spheres of religious fellowship to make communities as well as nations subservient to God's law.

There were times in history when men under God became so powerful that they could enthrone or dethrone kings, overthrow idol worship and influence the national, political and social life of millions. Elijah and Elisha were foremost amongst such influential men, and there were other Hebrew prophets "who through faith subdued kingdoms, wrought righteousness . . . turned to flight the armies of the aliens . . ."

At the banks of Jordan John the Baptist laid down the rules for better economic distribution of property, censured graft in government and became a military adviser and at the same time pointed to "the Lamb of God which taketh away the sin of the world."

In medieval Italy the great city of Florence, steeped in Roman paganism, was moralized and Christianized through the personal influence of one man: Girolamo Savonarola.

In Reformation times one man made such an impact on another European city that its social and civic as well as economic and religious life were transformed. Indeed, John Calvin could say of Geneva in his day: "This city under God . . ."

In the middle of our twentieth century a Christian military statesman stepped into the ruling sphere of a heathen empire making ninety million people willingly acquiescent to his decrees. The principles of Christianity were respected in Japan as long as Douglas MacArthur ruled there.

Why are subversive influences at work in high spheres of government in our land, and racketeers in control of labor unions, while social corruption is leavening high and low social life bringing us a terrible harvest of iniquity and juvenile delinquency?

It is high time for prophetic Christian voices to be heard in America, who with the fervency and authority of the Spirit of God can call the multitudes back to a life governed by God's law and reestablish the principles of Christ in human relationship.

Why are these voices not heard? Why is the personal influence of great Christians not felt in the broad spheres of human life today? Has not the Christian citizen a duty to perform in the nation as well as a place to fill in the church where he is a member?

The sad fact is that the average Christian has found his church a place of hibernation where the social-spiritual climate is air conditioned to the normal temperature of a comfortable environment. He is not inclined to step outside into a cold and storm-torn world and there burn and shine for the Lord.

Building a better world is not an easy task. The Christian citizen will find not only the inclemency of its climate hard to endure but be confronted with the hospitality of "the rulers of the darkness of this world" hindering his every move toward reform. The Christian church cannot counteract efficiently the malign influence of the world by discussions, writing books and pamphlets on how to efficiently apply the social gospel. Something more is needed than organized action on the world front by Christian forces. In a war where the enemy has powerful weapons the Christian church needs superior arms to win the victory.

Great spiritual powers are in control of this world and only superior spiritual powers can check them or subdue them. Christ through the Holy Spirit is that greater power but He must be incarnated in believing and submissive hearts in order to become the true "light" of the world, and "salt" of the earth. Where the "Acts" of apostolic life are in control of Christ's church she cannot be hermetically shut out from the world.

Although the ideological battleline between God's kingdom and that of the world is well defined in the Scriptures the frontline is a fluid "No Man's Land" of opposing forces. "Air forces" as well as "ground" and "underground" forces are operating on both sides, and so are fifth and sixth columnists.

Some who read this may say that circumstances made prophets and modern reformers the men of influence they became in the world. This may be partly true but the greatest factor was superiority of character, as they opened their hearts to become an arsenal for the *dunamin* of the Spirit of God, they became a flame of fire out of whose mouths went "a sharp twoedged sword" in denouncement of the world's sin. England's Wesley and Whitefield made a tremendous impact on the Western world in their day through their greatness of character and God-inspired preaching. Billy Graham today, and other religious leaders with him, let their voices be heard far into the world's masses not only with soul-saving power but also with calls to the nation to come back to God's law and rule.

J. Edgar Hoover has more than any man living today brought to our nation a respect for the laws of our land (which are built on God's law), and made it triumph over lawlessness. For nearly 30 years he has made criminal beasts tremble as the light of justice has illuminated their underworld jungle. What brought Mr. Hoover to dedicate his life to bring this nation back to respect for law and order? Is it not because he can say with the Psalmist: "I love thy law, oh Lord"? Through his overt influence the FBI was transformed from an impotent to the most potent law force in our land.

While we thank the Lord for such men, realizing that there are some of similar character, and sentiment in all walks of life who dare to take the stand, like the prophet Daniel, for God's kingdom of truth, even in a lion's den of opposing forces, we must admit that they are few in number. they are like lonely defenders of strategic points on the battlefronts of God's kingdom in the world.

We have in this country sixty million Protestants, most of them adults representing, perhaps, half of the population. This could be a force strong enough to control all our political,

(Continued on page 14)

Drive for Cabaret Bill

As Congress gets back to work, it becomes increasingly evident that there will be an intense drive to get the Senate to reduce or repeal the tax on night club entertainment. The tax has served as an impediment to the cabaret trade. The American Hotel Association reported that about two-thirds of its night entertainment rooms have been forced to close since 1946 as a direct result of this tax.

According to reports on American expenditures in 1957, less is being spent for night club entertainment than in previous years. The same sources report indications of an upturn in family activities. While this news will be welcome to the evangelical public, it will stimulate the cabaret owners to make an all-out drive to recoup the trade which they once enjoyed.

One fact must be kept in mind: this same measure sailed through the House last year, with practically no opposition. Reason: the musicians had stimulated a letter-writing campaign which reached every member of the House, while the opposition from conscientious citizens and church members was practically nil.

The present tax on night club entertainment is 20%. The bill passed by the House, which was formerly written to repeal the tax, was amended so as to reduce the tax to 10%.

Passage of the bill in its present form would mean a loss in revenue of some $21,000,000. However, it has been argued before Congress that the reduction would so increase the night club business that the loss would be more than offset.

If the Senate should approve the bill which is now pending before the Senate Finance Committee, the next step may be to repeal the tax on horse and dog races which are also at the 20% level.

Recently it has become quite evident that most tax cuts are simply out of the question, in light of the increased pressure on the missile-satellite program. Yet the musicians—their union is the lobby pushing for passage of the bills on cabaret tax repeal—will undoubtedly urge that the tax on night clubs is "discriminatory" and that it should be given top preference. The evangelical community, on the other hand, would consider this to be the last tax to be lowered.

The chairman of the Senate Finance Committee, before which the bill is pending, is Senator Harry F. Byrd, Senate Office Building, Washington 25, D. C.

Census Question Dropped

Observers in Washington have been attempting to evaluate the decision of the Census Bureau to drop the question on religion from the 1960 census.

The question on religious preference was favored by the National Catholic Welfare Conference, the National Council of Catholic Men, and the Population Association of America. It was opposed by Jewish groups and by several Protestant organizations including the Baptist Joint Committee on Public Affairs and the Seventh Day Adventists. The central offices of the National Council of Churches refused to approve

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an action of one of its committees favoring inclusion of the question. Officials of the National Association of Evangelicals had opposed any question on religion to which the reply would be mandatory.

For several years the Census Bureau was moving toward the possibility of a question on religious affiliation in the next nationwide census. Then opposition began to develop, for several reasons. Primarily it was objected that there would be a violation of separation of Church and State if the answer to a question on religious affiliation were mandatory. This was evidently the basic reason for the Census Bureau's decision.

NCC Head Is Scored

Human Events, a non-religious publication with editorial offices in Washington, issued a blast at the National Council of Churches upon the election of Dr. Edwin T. Dahlberg to the presidency of that organization (*Action*, December 15). "This huge church organization has frequently been attacked as collectivist and 'soft' on communism," said the editor.

Dr. Dahlberg, who succeeded Dr. Eugene Carson Blake, is minister of the Delmar Baptist Church in St. Louis, a dual alignment church affiliated with both the American Baptist Convention and the Southern Baptist Convention. A former president of the American Baptist Convention, Dr. Dahlberg has many years of experience in interdenominational service as a former president of the Metropolitan Church Federation of St. Louis and as chairman of the evangelism department of the old Federal Council of Churches, shortly before it merged with other agencies in 1950 to form the National Council.

The *Human Events* article pointed out that "in his opening statement (characterized as an overture to surrender in the guise of Christian teaching) Dahlberg said that the concepts of military security are completely outmoded. Therefore, he added, America's churches must preach massive reconciliation and the folly and futility of spending forty billions of dollars on a system of defense that will never in the world defend us.

The article then closed by citing several "subversive front organizations" which had managed to get Dr. Dahlberg's sympathies as far back as 1931 and as recently as July, 1957.

"Christ in You, The Hope of Glory"

is the theme of the 1958 NAE convention to be held in Chicago at the Hotel Sherman, April 14-18.

Well-known Christian leaders will highlight the meetings which will bring together outstanding evangelicals from all parts of the country.

Make your plans to attend NOW!

That Housing Allowance

Clergymen who intend to take advantage of the tax exemption on ministerial housing allowance should make sure that the amount has been so designated by "official action" of the employing church or religious organization.

Since January 1, 1958 such official action must be taken prior to payment of the allowance.

A recent regulation issued by the Internal Revenue Service also makes it possible for churches which provide a parsonage to pay a housing allowance. Any amount of that allowance spent on such items as fuel and utilities would be tax exempt.

A law passed in the last Congress established that the ministerial housing allowance should be included in calculation of income for purposes of Social Security tax, but this does not affect the tax exemption on this amount for purposes of income tax.

Aid to Education

A Washington source reports that "a new program of federal aid to education, designed to meet the challenge of Soviet scientific successes" will be set before Congress and pushed by the Department of Health, Education and Welfare.

Under discussion is a four to five year program that would: (1) help the states find gifted high school students, counsel them and offer them college scholarships; (2) provide fellowships for graduate students; (3) give the states money to expand science and mathematics education in grade and high schools; (4) pay for college science equipment; (5) put federal support behind foreign-language training.

There are many sides to this piece of legislation, and some real problems. One of these is the church-state issue. Says the *Washington Post*: "Still to be resolved . . . is an almost certain controversy over use of Federal funds for private and parochial schools. At the university and college level, the President's program will be designed to apply to all institutions that want help. But the distribution of funds on the elementary and secondary levels has not been worked out."

Action Editorial

James DeForest Murch

Let Us Pray!

▪ THOUSANDS of evangelicals will join in the observance of the World Day of Prayer, February 21 (see page 13). This is well.

We think in world terms these days. World problems are as much a part of our daily conversation as the weather. In this sort of climate it is natural to extend our spiritual horizons and include all men everywhere in our prayerful concern. As Christians who espouse a universal religion we should always have had such concern but possibly it is easier and more natural in this jet-age society.

We want a better world. It will only come through man's faith in Christ, repentance from sin, spiritual rebirth and active obedience to Him in His program of Kingdom building. The dissemination of the Holy Scriptures and the preaching and teaching of the Gospel constitute the most effective method of winning men to Christ and building a better world.

In these days all too much emphasis is laid on short cuts to a better world. Too many preachers and teachers are applying the teachings of Christ to our political economic, industrial, social and cultural problems and proposing that their idealistic solutions be immediately adopted and enforced by society. They forget that such a moral and spiritual code is impossible of enforcement without the realities of the Christian religion in the hearts and lives of the individuals who compose society.

We must never forget that the things of God are eternally above the things of mammon and that our salvation lies primarily in the imperishable redemptive message of the Church. The word for this hour must come from above.

So let us meet in our homes and our houses of worship on the World Day of Prayer and pray earnestly that the Kingdom of Christ may be builded in the hearts of men everywhere; that all unloveliness, selfishness and greed may be removed from us; that the breadless, the friendless, the loveless may be fed, befriended and comforted; that justice and right, peace and brotherhood may flourish in the hearts of God's people and that the Church may be used gloriously to win men to Christ and to build a better world. This is God's will and His way.

A New Religion?

▪ IT IS SHOCKING to realize how many people these days are thinking and talking in terms of a new religion. At the conclusion of an address before a public school gathering some weeks ago a very intelligent person blandly asked us if we felt that Christianity would eventually give way to a new and higher form of religion. We gave an unequivocal "No" to the inquiry and proceeded to tell why, but with little noticeable effect.

This person goes to church, we learned, with reasonable regularity and is encouraged in his belief by a pastor who is throughly committed to the evolutionary theory of an unfolding religion. We were invited to read an article by one Helen Puner, "They'll Need to Know," in a recent number of *Parents* magazine. This journal which is supposed to guide parents in child development carried this choice bit of wisdom:

> Why isn't it possible to take all the positive aspects of all the religions that have so many things alike—put them altogether and form a new religion, and in that way unite the world by having a religion that would satisfy the needs and wishes of everyone?

There you have it. From the pew, the pulpit and the press our evolutionary one-world theorists are rejecting a revealed religion for the least common denominator in ethical culture—a sort of polyglot humanism that will ease man's conscience and give him peace of mind.

This is the end result of the brand of Christianity which makes the human mind the measure of all things and commits itself unequivocally to the naturalistic evolutionary hypothesis.

How long will it be before we reap the whirlwind?

The Crux of the Matter

▪ WE RELISHED that recent editorial, "They Don't Believe in God," by David Lawrence in *The United States News and World Report*. We wish every minister and Christian leader in America would read it.

Pundit Lawrence was not preaching a sermon. In a quite objective secularistic mood he was saying that the rulers in Moscow do not believe in God, they make their own moral code, they have no immutable sense of right and wrong, they hold that the end justifies the means and *therefore* it is impossible to honor their word in either conferences or agreements.

We have been trying to say this same thing for years. So have many evangelical ministers. That is why we have opposed any form of collaboration with Communist leaders. We wish there were some effective way to convey this basic consideration to leaders in the National Council and World Council of Churches and liberate them from their obsession that peaceful coexistence is possible between Russia and the Communist Internationale on the one hand and the United States of America and the NATO powers on the other.

Mr. Lawrence summarizes his incisive editorial as follows:

> In the Western world, theism is the basis of every constitutional right, every principle of free government. We are confronted in Moscow not with theoretical or philosophical atheists, but with practicing atheists.
>
> For atheism is unmorality. It has no regard for human life. It worships instead at the shrine of a materialistic and godless ideology.
>
> This is not just a question of tolerating a belief contrary to our own. It involves realistically a stern threat to survival itself.
>
> The world is not going to be safe for any of us as long as atheistic Communism is enthroned in Eastern Europe. There is nothing else to do but to shore up our defenses. At the same time we can fervently speak what is in hearts to the peoples behind the Iron Curtain and pray with them for deliverance. For in the millions of them who still believe in God rests the hope of mankind. They must inevitably find a way to set up a government of freedom. Their faith and our faith together can alone save the world from another war.

If men of the world can see these basic issues so clearly, why cannot professed men of God?

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

PUBLIC AFFAIRS

Action in Public Affairs Is Urged by NAE Board

WHEATON, Ill.—Evangelical ministers are being encouraged by the NAE Board of Administration to take a greater interest in public affairs. At its mid-year meeting the NAE Board approved a Memorial from the South Dakota Conference of the Wesleyan Methodist Church relative to the *Congressional Record.*

Using this Memorial as a basis, the NAE Office of Public Affairs, under direction of Dr. Clyde W. Taylor, submitted the following recommendations which were approved by the NAE Board: (1) That leaders of evangelical churches and denominations inform themselves concerning the proceedings and debates in Congress by subscribing to the *Congressional Record* and also that they make their voices known in a greater measure in the nation's capital through correspondence with Congressmen and Senators; (2) that evangelical leaders send to their Congressmen and Senators outstanding editorials, sermons, and other statements made by evangelical leaders or others in relation to topics that are pertinent to evangelical interest that they might be inserted into the *Congressional Record.*

Clergy Group Propose World Anti-Red Body

NEW YORK—(R N S)—Formation of an international organization to promote freedom and justice based upon ethical and religious principles was proposed by four leading Washington, D. C., clergymen in a letter to *The New York Times.*

They said such a group should function "in a manner not dissimilar to the propaganda and agitational aspects of the worldwide Communist apparatus."

Making the proposal were Rev. Charles Wesley Lowry, chairman of the Foundation for Religious Action in the Social and Civil Order; Rev. John F. Cronin, S. S., assistant director of the Social Action Department, National Catholic Welfare Conference; Dr. Edward L. R. Elson, minister of National Presbyterian church, Washington, D. C., which President Eisenhower attends; and Rabbi Norman Gerstenfeld of the Washington Hebrew Congregation.

The group said the proposed organization must be "inclusive, entirely voluntary, non-governmental" and "operate primarily by liaison with the basic normal institutions of free society."

"And it must have the dedicated support of tens of thousands of Americans of every creed, race and color," they added.

The clergy group said that within the limits and safeguards they described "the ends of liberty and justice are safe. At the same time moral and religious action can be a reality."

Protestants-United To Support Law Suits

WASHINGTON, D. C.—Directors of Protestants and Other Americans United for Separation of Church and State announced here that the organization will support law suits in eight states and Alaska against "tax support of church schools."

Dr. Glenn L. Archer, executive director, said taxpayers' suits either are pending or will be filed in Connecticut, Indiana, Kentucky, Maine, New York, Oregon, Tennessee and Vermont. An Alaska case is now before the courts.

Both Protestant and Roman Catholic "violations of the principle of separation of Church and State will be opposed," Dr. Archer said.

The disputed practices, he said, include the furnishing of bus transportation to pupils of church schools, employment of garbed members of religious orders in public schools and the use of public school teachers in parochial schools.

A major emphasis of the organization in 1958, Dr. Archer said, will be an educational campaign to oppose the "money certificate" plan he said is advocated by Jewish philosopher Will Herberg and a number of Roman Catholic leaders under which parents of students who attend parochial schools would be refunded the money they pay in support of public schools.

Quakers Urge USA Abandon Arms Race

PHILADELPHIA — (RNS) — The American Friends Service Committee here urged the United States to abandon the "race for military superiority" and put its faith in "the strength of freedom and the power of righteousness."

The Quaker agency said "this new approach would involve enormous risks. But they are not as great as those involved in continuing to balance on the knife edge of terror."

"Every man knows in his heart and from experience that peace is not made by terror, nor security by might," the committee said. "Fear builds no homes, and panic plows no fields."

A six-point program by the committee proposed that the United States cancel nuclear weapons tests, initiate disarmament steps, share our resources more fully, strengthen the United Nations and seek ways to bring people from East and West together.

The suggested program follows in full:

"We could:

"1. Cancel our nuclear weapons tests, because they are hurting us now and warping the bodies of our grandchildren.

"2. Start disarmament, by steps we can take, because there will be no real peace without world disarmament and no disarmament unless some nation starts.

"3. Share our resources more fully, because helping people help themselves is a genuine answer to Communism, and because it is wrong to keep so much when two-thirds of the world is sick and hungry.

"4. Consider the problems of men more important than the promotion of alliances, because a solution in Algeria is more important than NATO, and settling refugees in the Middle East more important than sending arms.

"5. Strengthen the United Nations as an inclusive and responsilbe agency for peace, because nations in conflict need a common meeting ground.

"6. Seek ways to bring men together across iron and bamboo curtains, because everyone would gain from commercial, scientific, cultural and religious contacts."

Christian Amendment Hearing in the Offing

STERLING, Kans.—A hearing on the proposed bill for a Christian Amendment to the U. S. Constitution may be held in January, according to Dr. A. J. McFarland, field secretary of The Christian Amendment Movement which has its offices here. Dr. McFarland indicates that Senator Frank Carlson of Kansas plans to call for the hearing when Congress reconvenes.

In a further statement Dr. McFarland said: "We have never found as much interest in this piece of legislation as there is at the present time, both in Washington and at the grass roots. On two different occasions three Congressmen went into the recording

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studio in Washington and recorded several Round Table Discussions of this Christian Amendment, for radio broadcast. . . All of the men were of stalwart Christian faith. We are glad for the support of the Christian Amendment by men of that character."

Two series of radio programs, "The Christian Amendment Hour" and "The Way Out," are being broadcast over a hundred stations, with the result that many letters are being written to encourage the efforts of the Christian Amendment Movement.

Education

Student Sessions Planned For 1958 NAE Convention

WHEATON, Ill.—When the Annual Convention of the National Association of Evangelicals meets in Hotel Sherman, Chicago, April 14-17, a special session will be held for students to acquaint them with the NAE and its scope. The meeting, under sponsorship of NAE's Commission on Education, will be addressed by the Association's president, executive director, and secretary of public affairs. Special literature will be provided the students, encouraging their cooperation with the NAE.

In connection with this meeting will be a special guidance program to direct students in visiting such a variety of commission meetings as to introduce them to the broad scope and function of the work of the NAE.

IVCF Holds Fifth International Meet

URBANA, Ill. — An outstanding group of speakers and missionary leaders participated in the fifth international missionary convention of Inter-Varsity Christian Fellowship held here December 27-31 at the University of Illinois. Dr. Billy Graham brought two evening messages: "One Church—The Body of Christ" and "One World—Missionary Commitment." Dr. Donald Grey Barnhouse spoke four times, giving the biblical basis of the convention theme: "One Lord—One Church—One World." Dr. Harold John Ockenga discussed the present world situation as it relates to missions today. Other speakers included Dr. Masumi Toyotome of Japan, Rev. Israel Garcia of Latin America, and Dr. Kenneth Strachan.

Christian international students from all over the world shared in missionary Bible study groups, geographical and vocational seminars, and prayer fellowship.

Climax of the convention was the New Year's Eve communion service.

Fuller Seminary Granted Theological Recognition

PASADENA, Calif.—Full accreditation by the American Association of Theological Schools has been granted to Fuller Theological Seminary. This announcement, which was made by a letter received from the Association by Dr. Edward John Carnell, president of the Seminary, comes as the realization of over ten years of effort on the part of Dr. Carnell and Dr. Harold Lindsell, Dean of the faculty.

As a result of the accreditation, Fuller now joins the fellowship of the 79 accredited members of the Association, which have as their purpose the improvement of theological education by means of the accrediting of those theological seminaries which maintain high standards of training.

Accreditation is of significance to Fuller Seminary because it serves to recognize on a professional level the standards which Fuller has been maintaining since its founding over ten years ago. Being now officiallly on a par with the other leading theological seminaries of America, Fuller should have increased opportunities for training well qualified young people for Christian service as ministers, missionaries, and educators.

PBI Football Team Slated for Champs

PHILADELPHIA—Philadelphia Bible Institute is well on its way to becoming the first champion of the newly formed North Atlantic Christian Conference, judging by its victories in the football competition of 1956-57. PBI won the initial title among the three schools entering the competition by finishing with a record of 3 won, 1 lost.

The original league formation was only for basketball but was expanded to include football and baseball. Other teams included in the league are Baptist Bible Seminary, Johnson City, N. Y.; Nyack Missionary Training College, Nyack, N. Y.; Shelton College, Ringwood, N. J.; Gordon College, Beverly Farms, Mass., and Providence-Barrington Bible College, Providence, R. I.

Evangelism

Dr. Oswald J. Smith Tours South America

TORONTO—Following the close of what he considers to be "the greatest evangelistic campaign of his entire fifty years in the ministry" in Buenos Aires, Argentina, Dr. Oswald J. Smith continued his evangelistic tour of South America with a meeting in Santiago, Chile. Ten thousand were in attendance the first night.

Next on his itinerary Dr. Smith conducted "the first project of evangelism for Evangelical Enterprises in cooperation with Brazilian churches and missionaries." Capacity crowds of Brazilians heard the Canadian evangelist in Curitiba, the capital city of Parana, climaxing a six-day crusade which newspaper reporters, radio broadcasters and others declared to be the most impressive and effective in the history of the State of Parana. Thousands thronged the open-air services to hear the 350 voice choir. Special follow-up crusades were conducted two weeks after the central crusade to reach new converts and to carry the effects of the united crusade into the villages and suburbs of the city.

Dr. Smith was assisted by Rev. Jack McClister of World Literature Crusade, and by Rev. Willis Stitt, director of Evangelical Enterprises.

FINAL

LATE NEWS AT PRESS TIME

● NAE PRESIDENT Paul E. Petticord was invited by the USA Secretary of State to participate in a conference in Washington recently for a discussion of the impact of the Nuclear Age on national foreign policy. No press reports were permitted.

● 1957 CRIME reports from police departments across the USA indicate that approximately 2,756,000 major crimes were committed during the year, exceeding by 7.5 per cent the 2,563,000 crimes in 1956. The figures were released by FBI Chief J. Edgar Hoover.

● PERU BANNED on December 6 the evangelistic meetings being conducted by Dr. Oswald J. Smith in the Coliseum at Lima. Meetings had been held for three nights and large crowds were attending. Doors were locked by police and barred the people from assembling. Roman Catholic influence was blamed.

● LINCOLN SQUARE Redevelopment Project in New York City which has been in the news repeatedly because of the resale of land to Fordham University, Roman Catholic institution, is in the limelight again. Following a decision by the State Supreme Court in favor of Fordham, the taxpayer's group asked and received a stay to the transfer of property, from Justice Breitel of the Appellate Division.

● ROCKEFELLER interests have offered $2,000,000 to mission boards in the International Missionary Council for the theological education of native ministers in missionary areas where churches are becoming autonomous. Boards will be required to raise a matching $2,000,000. IMC (soon to merge with the World Council of Churches) will approve the administration of the grant. Another step toward WCC control of world missions.

● NAZARENE PASTORS and evangelists, to the number of some 1,500, gathered in Kansas City, Mo., January 6-8, for a national conference on evangelism. The meeting was the first of eight general meetings which will mark the "Golden Anniversary Year" celebration of the founding of the Church of the Nazarene.

● RELIGIOUS GIVING in the USA for 1957 is estimated at $3,425,000,000 by the American Association of Fund-Raising Counsel—an increase of nine per cent over 1956. Church building construction was estimated at $870,000,000; philanthropic contributions, $6,700,000,000; higher education, $600,000,000; health and welfare, $2,200,000,000; hospital construction, $202,000,000.

A Good Dinner For Once!

"One day we went to a village where we reached many persons and whole families with the Gospel," writes our missionary Emanuel from Greece. "Among them was the family of George Kaligiannis. He, his wife, his mother-in-law and their 7 children—all under 12 years old—live in a one-room wooden hut. He suffers from paralysis and his mother-in-law is in bed with rheumatism. Words can hardly describe the conditions under which they live. But they had an open heart for the Gospel. My heart ached as I heard how often these little ones went to bed without their customary meal of brown bread and olives. My wife went out and came back with a bag full of groceries. I wish you could have seen the joy on the children's faces as their mother began to take out the things one by one. In half an hour they crowded round the table for a delicious dinner which was prefaced by a hearty prayer of thanksgiving. Let's pray that God will help them to surrender their hearts wholly to Him."

Haven't you often wished you could do that—spread a table for those in need? It is such a joy to watch the delight in little children's eyes when you provide a feast for their empty stomachs. At this season of joy and feasting here in America, let us add to our joys by sharing with others the bounties which God has provided for us. For only $1.00 you can give 22 lbs. of food to a needy family. But spiritual food is a real necessity, too. $10 will provide 40 New Testaments with which to bring the Bread of life to the spiritually hungry in Greece. Christ fed men with both material and spiritual food. To us He says, "Feed my sheep." You may send your gifts through the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. U, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto, Ont.)

The Friends of Israel Marks 20th Anniversary

PHILADELPHIA—The year 1958 will mark the twentieth anniversary of The Friends of Israel Missionary and Relief Society, organized during the height of Hitler's harassment of the Jews in Europe. A group of Christian men banded together to show forth practical love to afflicted Jews and Hebrew Christians and to bear a definite Christian testimony.

One of the most effective ministries of The Friends of Israel is the caring for those Jewish believers who have no friends or who are suffering because of their race or their faith. The Society is active in the field of Christian literature, publishing an informative magazine, *Israel My Glory,* as well as two other magazines in English and Yiddish. During the twenty years' service of Friends of Israel, Christian friends have contributed more than a million dollars, all of which is used for missionary and relief activities. In addition, clothing and other essentials to the value of some $500,000 have been contributed.

Located in the Witherspoon Building here, the Society is directed by a group of prominent Christian laymen and ministers. Judge Edward G. Griffiths is president and Rev. Victor Buksbazen, general secretary.

Denominations

Methodist Bishop Sees Dangerous Church Trend

DURHAM, N. C.—A critical appraisal of Methodist ministers, a searching analysis of conditions in the North Carolina Methodist Conference revealing "an alarming and serious situation," was made here recently by Bishop Paul N. Garber, presiding bishop of the Richmond Area.

Bishop Garber's conclusions are based upon a recent two-volume study he has made of the North Carolina Methodist Conference. He has been making speeches in every one of the nine districts making up the entire conference area.

"Eastern Methodism is on its way to becoming a minority religious group in a generation," he said.

"Too many of our leaders have become harsh, cynical, critical, and suspicious! Beyond question, they have become worldly-minded and materialistic."

"The question is," he told ministers, "do we have the spiritual resources and vision to carry out a great progressive program in North Carolina Methodism? Frankly, all of us need to have a revival or rebirth in our daily lives.

"One of our difficulties is that we Methodists have become respectable and middle class," he declared. "Too many Methodist ministers and laymen look down upon members of other denominations as being 'not their kind,' forgetting that Methodism sprang from the low-income and less-educated groups of people. We are in danger of becoming a minority religious group, hedged in between the upper and lower classes."

Among the "alarming findings" he made in his study, he said, are that most of the nearly 830 churches in the 56-county conference area are either losing members or barely able to hold their own; that rural and small town Methodist churches—the "feeders" of larger urban churches—are showing a most alarming decline.

EUB Church Numbers A Record Membership

DAYTON, O.—(RNS)—World membership in the Evangelical United Brethren Church now totals a record 827,302, it was reported here.

Membership in the United States and Canada stands at 760,019, a gain of 4,103 over last year. There are 4,277 EUB congregations in North America and 3,073 ministers.

The report was made to the denomination's General Council of Administration by Dr. Hermann W. Kaebnick of Dayton, church statistician and the council's executive secretary.

He said the average per member contribution during the year was a record $58, a gain of $5. Total giving for all purposes during the year was $43,766,909, an increase of $3,483,659. A total of $8,256,536 went for missions and benevolences.

Sunday school enrollment totalled 712,661 in North America.

The General Council of Administration of the Evangelical United Brethren Church recently voted to buy an acre of land near downtown Dayton as the site for a new world headquarters building.

It was indicated that a three-story structure with at least 30,000 feet of floor space will be constructed at a minimum cost of $500,000. The building will house offices of Christian education, evangelism, pensions and missions, the EUB treasurer and the Council of Administration.

Southern Baptists Consider Relations

NASHVILLE, Tenn.—A far-reaching public relations program for the Southern Baptist Convention was considered by the denomination's executive committee at a semi-annual meeting here.

Dr. Albert McClellan of Nashville described it as a "cooperative program" to "interpret" and promote the SBS through newspaper advertising, a network of correspondents, a new Washington, D. C. press office, direct mail and surveys. He is associate executive secretary of the committee and its director of publications.

The program provides for 500 local churches placing advertisements on Baptist beliefs in 500 daily and weekly newspapers throughout the country. Similar ads appeared in 80 newspapers this year and in 150 the previous year.

The Baptist Press, the Convention's

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internal news service published here, will be enlarged to include regional offices with reporting assignments handled by personnel of Southern Baptist agencies. As part of this phase of the program, the executive committee approved the setting up of a Washington office of the Baptist Press.

Named to head this office was Rev. Barry W. Garrett, Jr., who on Jan. 1 was to become associate director of the Baptist Joint Committee on Public Affairs in Washington. He has been editor of the *Baptist Beacon*, Phoenix, Ariz.

Southern Baptists Get Record Budget

NASHVILLE, Tenn.—A record budget of $17,500,000 for the Southern Baptist Convention in 1959 was approved by the denomination's executive committee at its semi-annual meeting here. This is an increase of $1,000,000 over the 1958 budget.

The committee's action is subject to approval by the Convention's annual meeting next May in Houston, Tex.

Of the total budget $15,000,000 was earmarked for operations and capital expenses of all Convention agencies. The additional $2,500,000 would be used exclusively for foreign and home mission work with 75 per cent of this amount designated for the former and 25 per cent for the latter.

Mennonites Construct Immigrant Monument

BUHLER, Kan.—A memorial to the 19th century Russian immigrants who settled in this area, bringing the winter wheat which has given Kansas its leadership in that field of agriculture, was erected here by Mennonites.

Situated at the north edge of this little town, the marker bears an inscription reading:

"On this knoll stood our Mennonite forefathers, who left Russia in search of religious freedom . . . Their faith and courage made it possible for us to enjoy the present . . . In gratitude to God and in remembrance of our forefathers, we, their descendants, do dedicate this memorial . . ."

The marker commemorates the 1874 migration of Mennonite farmers who introduced the hard red grain of the Ukraine which has contributed so much to the reputation of Kansas as the "wheat state."

Episcopalians Have Record Membership

NEW YORK—(RNS)—The Protestant Episcopal Church recorded an all-time high of 3,163,126 members in 1957, an increase of 51,686 over the previous year. The figures were reported in the 1958 *Episcopal Church Annual* published here.

The yearbook also reported that the clergy increased by 181 to a total of 8,070 while the number of lay readers grew by 1,517 to 12,088.

Episcopal parishes and missions increased 1.25 per cent to 7,290. The largest parish in the Church remains St. Philip's church in New York with 3,902 communicants.

Infant baptisms rose 1.69 per cent to a new total of 101,289, but adult baptisms decreased 3.80 per cent, drop-

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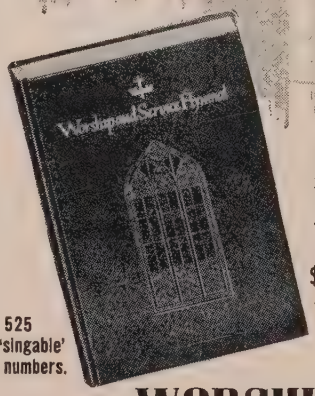

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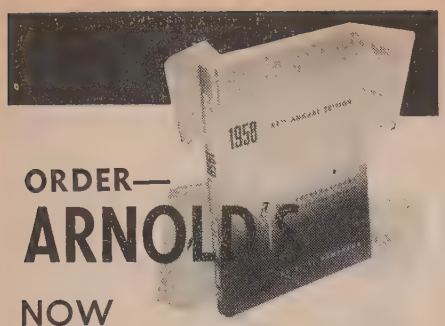

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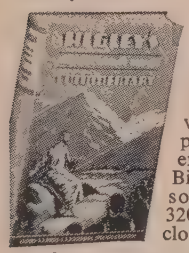

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ping from 21,439 in 1956 to 20,625 in 1957.

For the first time in many years the yearbook reported a drop in the number of confirmations which totalled 118,490 as compared with 119,228 the previous year. However, the full communicant strength of the Episcopal Church rose to 1,951,114, a gain of 1.45 per cent. A communicant is a confirmed member of the Church in good standing who is eligible to partake of Holy Communion.

Reform

Campaign to Attract Women Into Taverns

WASHINGTON, D. C.—(RNS—A national advertising campaign will soon be launched to persuade American women that it is respectable for them to frequent beer taverns, the Methodist Board of Temperance warned here.

The board cited an article in the current issue of a trade magazine circulated by the Schlitz Brewing Company and charged that "Schlitz is out to convince women that it's OK to guzzle at the neighborhood tavern." It said the J. Walter Thompson agency will handle the campaign.

While the brewery magazine conceded that "a generation ago women didn't go in bars," the temperance agency quoted it as advising tavern owners that "today the American Woman is completely different."

"Her friendship is vitally needed by taverners who must start inviting her to what has been almost exclusively a man's world," the trade publication said.

"Of all the leisure-time industries in the country only one—the tavern industry—has failed to show enormous sales gains over the past ten years. And among all these industries only one—the tavern—has made no real effort to make itself favorably thought of by the New U. S. Woman."

The Methodist agency commented: "That's Bad?"

Teenagers Conduct Allied Youth Meet

BUCK HILL FALLS, Pa.—Representing such diverse sections of the North American Continent as the Rocky Mountains, Florida, Texas, Main and Nova Scotia, some five hundred youth leaders gathered here recently for the Twelfth International Allied Youth Conference on "Alcohol and Adolescents."

Here are some of the opinions evolved during a series of special seminars conducted by the teenagers themselves under guidance of adult discussion leaders: Alcohol education belongs in the home, but most parents are letting their teenagers down by not giving them the facts. Driver safety courses should be compulsory for anyone under eighteen years of age who is applying for a driver's license. Girls have no respect for a boy who has to drink to have a good time, and boys admire girls who don't drink. The "total abstinence" position was attacked by many delegates because it made no allowance for wine used during religious observances. Community "drag-strips" and community centers would help provide a strong answer to vandalism and other juvenile community problems.

Dr. Daniel A. Poling, editor of *Christian Herald,* seemed to speak for the adult observers at the Conference when he deplored the focusing of attention on the "five per cent" (of delinquent children) and the forgetting of the "ninety-five per cent." Adult observers were impressed by the conduct of the delegates, since it had been made the responsibility of the teenagers themselves.

Founded in 1931, Allied Youth operates primarily as an extra-curricular activity in high schools. It offers members a program of "fun without drinking."

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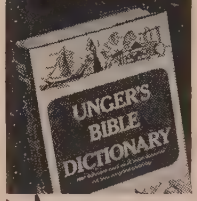

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Radio-TV

Radio-TV Notables Will Address NRB

WASHINGTON, D. C.—Washington's Mayflower Hotel will once again be the scene of the annual National Religious Broadcasters meeting. The dates are Wednesday and Thursday, February 5 and 6, 1958 (*Action,* Dec. 1).

National leaders in the field of radio and television will share their experiences and "know-how" with you. Among the speakers scheduled are Mr. Harold Fellows, President, NARTB; Mr. Robert Hurleigh, MBS, Washington; Mr. Edward Stanley, NBC, New York; Dr. George D. Crothers, CBS, New York; Mr. Wiley F. Hance, ABC,

New York; Mr. Fred Garrigus, NARTB, Washington; Mr. John Charles Doerfer, Chairman Federal Communications Commission; Dr. C. B. Nordland, WMBI, Chicago; Dr. Clarence Jones, WRMF, Talcottville; The Rev. Ralph Freed, Voice of Tangier; Mr. Frederick Houwink, WMAL, Washington; Mr. Lionel Baxter, WIBG, Philadelphia; Dr. Oswald C. J. Hoffman, Lutheran Hour Speaker, New York City; Dr. Eugene R. Bertermann, President NRB, St. Louis.

The theme of the 1958 assembly is: "Preserve Our American Heritage!"

PRESS

Wheaton Host to Writers' Confab

WHEATON, Ill.—Wheaton College will host the Third Annual Writers' conference March 7 and 8, according to Dr. Clyde S. Kilby, chairman of the department of English and literature at the college. Held in cooperation with the conference is the annual business meeting of The Conference of Christianity and Literature organization.

Publishers, writers, and students interested in the improvement of Christian novels, poetry, and publications are cordially invited to lend their support and ideas to the conference for a serious look at ways and means on improving Christian writing. A feature of the conference is a halfday round table discussion for the improvement of Christian journalism.

Among the speakers engaged for the conference are Joseph Bayly, editor *His* magazine; Grace Irwin, Canadian novelist; Harold Fuller, editor *The African Challenge,* and Charles Urquhart, radio and TV writer. Peter Viereck, noted essayist, poet, and philosopher, will read some of his poems at the conference and give a general address.

WORLD-WIDE

New Evangelical Hospital Planned for Puerto Rico

SANTURCE, Puerto Rico—A new evangelical hospital is to be erected here by the Evangelical Hospital Association of Puerto Rico—Dr. Luis Adam Nazario, president. The Association is seeking to raise $500,000 for the purpose of constructing, equipping and operating a hundred bed general hospital. This fund, when raised, will be paired with twice that amount from Federal Aid under the Hospital Construction Act.

The Association is an officially incorporated state religious non-profit organization representing all of the major Protestant denominations engaged in active missionary work in Puerto Rico. Its executive committee is composed of active church leaders: ministers, pastors, laymen and laywomen, professional and non-professional men and women, all regular members of the Evangelical Churches in the Island of Puerto Rico. Dr. J. F. Rodriguez, president of Defenders Theological Seminary, is a member of the Advisory Board.

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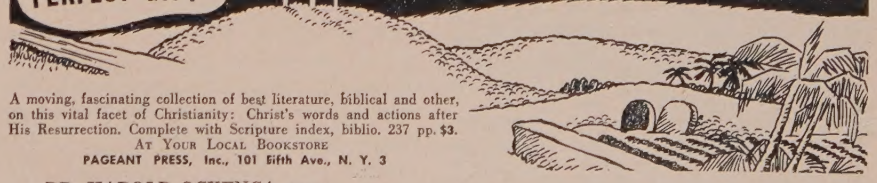

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HELP NAE IN KOREA

Financial aid is necessary if the National Association of Evangelicals in Korea is to survive and to serve the Korean churches effectively.

Funds may be channeled through Rev. J. Elmer Kilbourne, The Oriental Missionary Society, P. O. Box 307, Winona Lake, Ind.

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The Christian Citizen

(Continued from page 5)

national, civic, social and economic life if men of spiritual vision and moral convictions would stand forth as God's champions to denounce hypocrisy and greed, promulgate God's law, and exercise respect for justice, life, property and individual liberty. Like the prophets of old they could not only get a hearing but get the majority of the people on their side. In the bottom of their hearts most men want justice based on law; they know it brings to the average man prosperity and happiness.

Where can the voice of the true Christian citizen be heard in the modern wilderness of decaying respect for our constitutional laws?

For several decades a civil war has been fought on our highways increasing in fury as thousands are killed in traffic battles between motorists. This war could be stopped, or greatly reduced in casualties if enough Christians were organized in a combined effort to enforce our laws.

Corrupt influences in labor unions should be checked before such organizations become a dangerous political force in state or federal government. If Christians in these organizations had more boldness to speak their minds, standing up for right and justice, cooperating against the rascals in control, they would eventually succeed in getting men in power who loved their fellowmen more than personal power or wealth.

The racial integration situation is at "blood clot" stage since Little Rock. It needs the serum of true Christian love to flow freely. Here the Christian citizen has a vacuum to fill which is of great importance, not only in his church but in every walk of life.

In the economic sphere the Christian employer and employee should combine to become the arbiters between capital and labor. Their authoritative voice should be heard like that voice was heard 1900 years ago in the wilderness of Judea: "he that hath two coats let him impart to him that hath none". . . . "be content with your wages . . . ."

It is hypocrisy to carry a coin in your hand with the inscription: "In God we trust" and fight one another for its possession by greedy merry-go-rounds of strikes and price raises. Thus we are transgressing the commandment "thou shalt not steal" for through strikes for higher wages and ever-rising prices we cause inflation, stealing money by depreciation of its value. If we trust "in the Living God who giveth us richly all things to enjoy" the dollar can be made stable and prosperity can continue.

The Christian champion for law and justice must realize the necessity for Christian love. God's law and Christ's love must together flow through human hearts in order to become an effective force in the world. Salvation Army's William Booth became an embodiment of Christian love in social action and a mighty force in transforming lawless men into good citizens.

It is because Christian healthbuilding forces are lacking in the world today that we find symptoms of illness, complicated and contagious, which statesmen and diplomats, sociologists and economists are neither capable of diagnosing correctly nor of prescribing the cure.

There is only one panacea appropriate, and one medicine effecive: A transfusion from the true Christian church of the healthy life blood containing these necessary spiritual vitamins:

Fear of God—respect for man.

Commitment to God's law—willing submission to it.

Love of God—and love of fellowman.

The blood bank containing this vital plasma is in the Christian church and can only be imparted to the world through personal contact of individuals. It can not be stored away hermetically for use in emergency.

Prophets are needed today just as much as in ancient times. The Christian citizen should be a prophet. If he would bring to the world today a prophetic message with true prophetic authority he needs the old prophet's qualification and power. This was granted him by the Lord and is obtainable also today in His presence. Before the prophet Isaiah could exercise his influence in the regeneration of his people, and become an influence in the world he had to obtain his commission from the Lord. Before he could visualize the sins of his people he had to see his own sins in God's light, and before he could speak denouncements of other people's sins, his own lips had to be purified. His message contained both condemnation and mercy announcing repentance as a bridge over the abyss.

Let our temples of worship be the places where God meets man in a similar manner and we shall see a growing influence of the Christian church in the world!

Christian workers of the world—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: But the Lord shall arise upon thee, and His glory shall be seen upon thee."

personalia

Hyman Appelman, internationally-known evangelist, recorded more than 7,000 professions of faith and additions to churches during his ministry in 1957. This harvest of souls came in revivals from Anchorage, Alaska, to Portsmouth, Virginia and throughout North America. Three weeks were spent behind the "Iron Curtain."

James Thomas Blackwood, believed to be the oldest Methodist minister in the world, died recently at his home in Monteagle, Tenn., at the age of 100. He had served the Methodist Church continuously since October 15, 1879.

W. Warren Filkin, Jr., professor of Christian Education at the Northern Baptist Theological Seminary, was named a member of the board of trustees of the Greater Europe Mission at its annual meeting. Twenty new missionaries were appointed at this meeting.

James Wright, former Bible Club director for Youth for Christ in Portland, Ore., has joined the headquarters staff as counselling and follow-up director.

Larry Ward, former managing editor of *Christian Life* and *Christianity Today,* is the new editor of *World Vision* and will join Roy Wolfe, World Vision director of publications, in the preparation of missionary literature.

Richard S. Beal, Sr., will be honored February 24 on the occasion of the fortieth anniversary of his pastorate with First Baptist Church, Tucson, Ariz. Although he was seventy years of age on December 10, 1957, Dr. Beal still exhibits the vigor and dynamic preaching which has made him an outstanding figure in evangelical Christianity since before World War I. For many years he was a leader of the conservative fellowship within the Northern Baptist Convention and was one of the prime movers behind the effort which culminated in the Conservative Baptist Association and the Conservative Baptist Home and Foreign Mission Societies.

Tom Malone, pastor of Emmanuel Baptist Church, Pontiac, Mich., won the first prize of $300 in the Fourth Evangelistic Sermon Contest, sponsored by *The Sword of the Lord,* with his sermon entitled, "When Rags and Riches Walk Together." Second prize went to Evangelist Hugh Pyle, of Atlanta, Ga. Third prize to Rev. Arthur Petrie, of Seattle, Wash.

Clarence W. Jones, president of World Radio Missionary Fellowship, has returned to Ecuador after an extensive furlough in the USA.

Eugene Erny, chairman of the Oriental Missionary Society, will visit mission fields around the world. He left the States on January 6.

H. Lawrence Love, pastor of Bethany Presbyterian Church, Ft. Lauderdale, Fla., has been appointed missions editor of *Christian Life.*

H. J. Taylor, past president of Rotary International and chairman of the board of Club Aluminum Products, was chapel speaker recently at Taylor University and later counseled with business majors in the institution.

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Dr. Luis Adam Nazario, President
Evangelical Hospital Association of Puerto Rico
1811 Loiza Street, Santurce, Puerto Rico

The Teaching Ministry

(Continued from page 4)

If the children live at the base of a live volcano there is no problem of relating the teaching to life. Furthermore, Christian teachers must exemplify Christianity in their own lives and make it clear that to be carnally minded is death but to be spiritually minded is life and peace.

Christian hymnology; great literature; the sublime in music; Christian worship; Christian unselfishness; Christian thoughtfulness; Christian purity; Christian art and beauty; Christian piety; Christian service; Christian fellowship; Christian intelligence—what a pattern of culture they weave! The graces of the Spirit are to be drawn out and enhanced in humanity by Christian culture in the church and the Christian home.

The teaching church will support Christian education on all levels. It will teach by means of the pulpit; worship; music; Sunday school; vacation church school; week-day church school; camping; leadership training; evangelism; visitation; promotion activities; projects and expressional activities; social relationships; conventions and conferences; in-service training; the church library; Christian literature; visiting lecturers and missionaries; reading courses; Bible classes; group activities and techniques; audio-visual aids; counselling; cultural programs and activities; constant research and contact with the best.

The teaching church will seek constantly to improve in curriculum and personnel; in the deepening of spiritual and intellectual insight; in the understanding and appreciation of the Bible and of the preaching of the Gospel; in the dissemination of moral intelligence; in moral influence in the community; in the increase of church attendance; in mission study and knowledge of world conditions and world needs; in the home as a center of Christian training; in Christian stewardship and the investment of life and substance; in interest in and concern for the public schools and higher education.

In this great work the pastor sets the pace. By his diligence in study and self-improvement; his devotion to Christ and the church; his competence and deep concern; his educational vision and conception of the aim of it all; his wise delegation of his responsibilities and duties to staff members and key workers; his constant emphasis upon the ultimate aim of the teaching church and his determination to increase Christian intelligence and efficiency among his people he justifies the confidence of his people in his leadership and multiplies his usefulness.